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A NARRATIVE

Of the state of Religion within the Bounds of the General Assembly of the Presbyterian Church and its Corresponding Churches, in the United States of America.

Nothing is more interesting to the friends of Zion, than to learn its prosperity. That our churches should look with solicitude to the period when information is collected from all parts of the church, is expected by the General Assembly. It would give them the most heartfelt satisfaction, to be able on this occasion, to afford, to the friends of Jesus, an animating account of the prevalence of truth, the triumphs of grace and the enlargement of his kingdom. Although we can state many things which will give joy to the churches, and animation to all who love the glory of the Redeemer, it is not to be disguised that there is very much to excite our deepest humiliation, and awaken the most solemn fear.—Within our extensive bounds, there is a vast wilderness, filled with immortal souls who are destitute of religious instruction and hope.—There are regions, just *beginning* to enjoy the "*day spring from on high*," still dark in error and ignorance, and cold in indifference and sin.—Where the Gospel *is* preached, it is met with powerful opposition by error of every form, and it is assailed by enemies of every name. Amid many of our churches are to be found cold and worldly professors, and many who having a name to live are dead, and the enemies of Jesus are sometimes established in the house of his friends. We do not recollect to have heard more deep and afflicting representations from the Presbyteries of the want of zeal and the life giving energies of the Spirit. On every side there are complaints of prevailing error, of licentious practice, of gross intemperance, and disregard of the Lord's day. In many parts of our widely extended and extending church, the want of ministers is still most painfully felt, and even those who can support them cannot obtain them.

Since these evils do exist, the Assembly feel it to be their duty to publish them to the churches. We have too long shut our eyes to facts when they have been discouraging or afflictive We have dwelt on the green spots that here and there, and sometimes to a great extent, meet our eyes, and we have forgotten the desert by which they are surrounded. We have been reposing by the fountains which refresh us and reflect the heavens to our sight, as we stoop to drink them, and we too often forget "*the dry and thirsty land in which their is no water.*"—That our Presbyteries have turned their attention to these evils, and that they should state them, is evidence to the Assembly, that they are more justly appreciated, more earnestly deplored, and that more devoted prayer and more zealous efforts will be made for their removal. We think that the tone of our reports indicates greater sensibility to the cause of religion—deeper solicitude for its honour and success—more enlightened humility, and promises to produce more powerful and united exertions to spread that truth and promote that cause which alone are to bring salvation to men, joy to angels, and glory to God.

The evils to which we allude, and which are most conspicuous, do not exist in the same degree in all parts of the church. Some of the Presbyteries complain of the want of ministers and missionaries, a want of zeal and devotedness in some instances in ministers and professors, great coldness and worldliness. From almost every direction, we learn that the Lord's day is most shamefully profaned, and that even professors sanction this destructive and most offensive sin by the looseness of their own example, or their open conformity to the world, in some of the most popular modes by which its sanctity is invaded. Even ministers, in some instances, have been known to travel in public conveyances on this "day of rest." The Assembly have learned this fact with pain; and while they deplore, they wholly disapprove it.

In many parts of our country the odious and destructive sin of intemperance is, we fear, increasing to an alarming degree; producing blasting and destruction to individuals, families, and churches. The Assembly, while they record this fact with shame and sorrow, and real alarm, will not cease to publish it, until those who profess to love the Lord Jesus, shall awake to the dangers of our country and the church. We will warn our beloved people until they shall all rouse to duty and to self denial, to watchfulness and prayer.

Among the errors which are prevailing in some parts of our bounds, we have discovered none that may be considered new. Infidelity is the same in its principles, and as destructive in its effects, when it assumes a new form, as it was in its more usual and familiar garb; and it is to be opposed with the divine panoply and unwearied courage, as well when it appears in the form of an angel of light, as when it is manifested in its original shape of deformity. It is to be avoided as sedulously when it assails us in specious accents of philosophy, the tone of affected liberality and refinement, as when its "false tongue vociferates in the corners of the streets," and utters open defiance in the hiss of derision, or the clamour of infidelity and blasphemy.

In the general survey of churches under our care, it is surprising, and in some cases alarming, to observe the want of united and concentrated efforts in promoting many of the objects of benevolence which occupy the friends of Religion. The funds raised are divided and subdivided, until no single object is well patronised. There is a spirit of christian enterprise that marks the day in which we live, and in which the Assembly do rejoice. Every thing that promises to advance the knowledge of the Lord, and the salvation of man, will not only be viewed with approbation by a religious community, but will be assisted and patronised. It has however sometimes happened that a new mode of well doing has diverted the attention from well established exertions, and the funds by which they were supported, have been changed, so that while a new form of mercy appeared, there are no new means for its support.

We turn now to present some things in the present state of the church, which are more delightful, and which encourage us to believe that the Lord God is in the midst of us for good. Though there are many evils in the church, much error and sin, much apathy and indifference; there are also, many powerful and counteracting operations. We believe, that the cause of truth is advancing; that it is gaining victories over error; that knowledge is increasing; that the church is more engaged, *steadfast and prayerful;* there is more zeal, more liberality, and more self-denial.

There are many evidences that the ordinary means of grace have been faithfully employed; that the plans of well doing, recommended by the Assembly in former years, have been useful in their operations. When they shall be more extensively adopted, and more vigorouly pursued, it is believed that they will fully accomplish the benevolent designs which prompted their recommendation. We learn from almost all our Presbyteries, that the word of God has been faithfully preached; that the people have attended with punctuality upon the stated worship of God, and in many instances, have given *earnest heed to the word spoken.*

Among the efforts which the Assembly regard with peculiar interest, and which have been very useful the past year, we mention the following:

Exertions in behalf of children and youth. In all parts of the church, Sunday schools are established, and there is but one sentiment respecting them. The Assembly consider them as among the most useful and blessed institutions of the present day. They have a most extensive reforming influence. They apply a powerful corrective to the most inaccessible portions of the community. They begin moral education at the right time—in the best manner—and under the most promising circumstances. They act indirectly, but most powerfully, upon teachers and parents, and frequently become the means of bringing them to the church, and to the knowledge and love of the truth. Sunday schools are highly useful *every where;* but, they are peculiarly adapted to new and destitute regions of the church. The plan is simple, and easily accomplished. It requires comparatively little knowledge and experience to conduct them with ability. Very much good has been accomplished by the instrumentality of young ladies and gentlemen. The pleasing scene is often witnessed in some of our new settlements, of large meetings of children on the Lord's day, in school houses, or beneath the shade of the original forest. The voice of praise and prayer is heard, and the word of the living God is proclaimed amid the most beautiful works of his hand.

Bible and Tract Societies are established in most parts of our church, and we are happy to learn, that very many of our people are dutifully and zealously engaged in promoting the great benevolent institutions which distinguish and honour our age and country. It would be pleasing to be able to add, that our churches were more engaged in giving efficient patronage to the United Foreign Missionary Society, which is under the peculiar protection of the Assembly, and which has been repeatedly presented to our churches for their prayers and liberality.

The United Domestic Missionary Society, the concerns of which are principally conducted in the city of New-York, is considered as one of the most interesting and important institutions of the day, and meets our cordial approbation and recommendation.

The state of Missionary regions and Missionary operations, which are under the entire control of the Assembly, present many subjects of attention, which awaken deep and solemn interest. The Board of Missions, which directs the missionary concerns of the Assembly, has the past year employed more than eighty ministers, to proclaim among the destitute, the unsearchable riches of Christ. The Assembly regard these efforts with intense interest, as they are persuaded that God has honoured them with his special blessing. There is not an object of deeper concern to the prosperity of the Church, so far as human agency is concerned, than to furnish to our wide-spread and destitude population, good Missionaries; men full of the Holy Ghost, and burning with love and zeal for the salvation of men. In years past, the Assembly has been able to send forth many labourers into the harvest, to occupy and maintain important stations, to explore the country, to gain information; and some parts of our church, now flourishing, it has been the instrument of planting and watering. The church at large is not sufficiently aware of the importance of our Missionary operations. We earnestly hope, that our means of usefulness will be greatly increased.

During the past year, there have been some very special revivals. Many of our churches have been greatly refreshed. Seasons of peculiar sweetness have been enjoyed by some churches, who are not included in the list of those who have been distinguished as the "highly favoured of the Lord," and whose blessings have been so peculiar as to become subjects of general interest to the church.

The special influences of the Spirit of the Lord have been poured out upon the congregations of Augusta, Schenandoa and Oneida, in the Presbytery of Oneida; upon the first church in Lenox; in the second church in Sullivan, in the first church in Pompey, in the Presbytery of Onondaga,—Upon the church of Ellisburgh, in the Presbytery of St. Lawrence,—Upon Esperance, the church at Saratoga Springs, Mayfield, Ballston and Moreau, in the Presbytery of Albany. One of the most extensive works of the Spirit that has been known in our country, has occurred in Moreau, and has spread with astonishing power through the surrounding country. In its vicinity several hundred persons, it is believed, have been brought to a saving knowledge of the truth. The Lord has turned again and revived his work in the churches of Salem, West Granville, in Kingsbury and Queensbury, in the Presbytery of Troy,—In Middletown and Forestburgh, in the Presbytery of Hudson,—In the church in Rutger's-street in the Presbytery of New-York,—In the second church in New-York,—In the second church in Newark, Elizabethtown, and Patterson, in the Prebytery of Jersey,—In Flemington in the Presbytery of Newton,—In one of the churches of Baltimore,—In Jefferson College in the Presbytery of Ohio,—In Mount Pleasant, New Salem, in the Presbytery of Hartford. Bethel in the Presbytery of Lexington,—In Fredericksburgh in the Presbytery of Winchester,—In Ebley, in the Presbytery of Chilicothe. It is with peculiar pleasure that we have been informed of a powerful revival in Natchez, in the Presbytery of Mississippi, and in Washington, in the Presbytery of Orange, and in Mahoning, Derry and Buffalo, in the Presbytery of Northumberland. From those parts of the church where revivals were enjoyed in previous years, we learn that their subjects are generally steadfast, and are walking worthy of their profession. The Monthly Concert for Prayer is generally mentioned.

We are happy to learn that increasing interest is felt, and that vigorous exertions are made in behalf of seamen. The society in New-York is flourishing, and a new and commodious church is now erecting in Philadelphia, for their accommodation. Pleasing evidence has been presented of the great benefit with which the efforts in their favour have been followed; many of them have been hopefully converted, and give good evidence that a work of effectual grace has been wrought in their hearts. The Bethel flag is a new and blessed sign of the times. It floats over the decks of many of our vessels as they go forth on the bosom of the deep. It is seen in every part of the world, and is the pledge of the season when our merchandize and hire shall be holiness unto the Lord.

Most of our Presbyteries are paying attention to the education of youth for the ministry. Many pious young men are in train, in various stages of their education. Notwithstanding the church is every year rousing to greater exertions, much more must be done before her duty is accomplished, or her wants are supplied.

The Board of Education is earnesly engaged, and it is well supported by several auxiliary societies.

The pious females in our communion, are still devoting themselves to the promotion of all the charities of the day. The exertions of women who thus labour in the gospel, are among the most blessed and efficient that the church enjoys.

The Theological Seminary at Princeton, is every year becoming more and more important. Its present condition is flourishing. The number of its pupils is greater than at any former period; and it promises to be a favoured and powerful instrument of disseminating the gospel through the earth.

The Theological Seminary at Auburn, is rising into importance. It is enjoying the patronage of the church, and will soon be endowed and extend its blessings throughout the interesting country in which it is located.

The new, but most promising Institution at Hampden Sydney, is advancing. The friends of religion are anticipating great benefits from it, especially to the southern country.

May the God of knowledge own and bless all the means of instruction, that the earth may be full of his truth and his praise.

The Assembly have heard with pleasure of the state of the churches in Associations of New-England. The Lord is in the midst of them for good; they are going forward in the order and peace of the gospel, and with that zeal that should ever distinguish the favoured of the Lord. We are happy to hear, also, that the Theological Seminary at Andover, is in a flourishing and prosperous condition. Its numbers are annually increasing, and its friends are cheered with the belief that its usefulness is continually extending.

We record with feelings of painful solemnity, the names of many of our dear brethren, who have been called from their labours the past year. While we view these bereavements as a solemn warning to us all; they admonish the churches to improve the messages of grace, which are falling from dying lips, and to honour God for the treasure which is contained in earthen vessels.

We live in a most interesting period of the world. This is an age of great activity. To the church in this day are committed great and precarious interests.

How careful should we be to stand with our loins girded with truth. In an age of such wonders, of such energy and enterprise, the church has the delicate and difficult duty of avoiding on the one hand, the spirit of bold innovation, which is sometimes allied to zealous and generous efforts, and on the other, to prompt and cherish the ardour which promises to promote the highest good of the world.

Let us be up and doing. If we study diligently the holy oracles, which are our only infallible guide; if we rely upon the direction of the Spirit; if we possess a holy desire to bless the world and exalt God; then our liberty will not sink into licentiousness—our zeal will not destroy—the spirit of inquiry will not become a spirit of speculation and philosophy, *falsely so called:* But truth shall triumph—charity shall fill every bosom and bless every object—and the *Lord shall only be exalted.*

Published by order of the General Assembly.
WILLIAM NEILL, *Stated Clerk.*
Philadelphia, May, 1824.

Intemperance and Sabbath breaking.

When hearing the narrative of the General Assembly read on Wednesday evening, says the Ch. Gaz., we were particularly struck with the mention of the gross sins of *Intemperance*, and *Sabbath-breaking;* both alarmingly prevalent. We have hitherto been accustomed to believe, that *Sabbath-breakers* belonged only to the ranks of the enemy; but this narrative tells us that professors of religion are in the habit of violating God's day. Yes, and it is told to the churches, that those who are appointed to watch for souls, as they that must give account; those, whose *ordination vows* are recorded above, are, by unnecessary travelling, guilty of violating this day.

PRINCETON THEOLOGICAL SEMINARY.

We have received from a correspondent in Philadelphia, the last report of the Board of Directors of the Theological Seminary at Princeton, from which we make the following abstract.

The number of students at the date of the last report was *eighty-five.*

During the summer session *thirteen* students were received, viz. from Middlebury College, 1; Union, 2; New-Jersey College, 2; Jefferson College, Pa. 2; Columbia, S. Carolina, 1;—1 candidate of Presbytery of Jersey—1 of Philadelphia Presbytery—1 of Orange do. N. Carolina; 1 of Ebenezer do. Kentucky; and 1 Licentiate of Presbytery of Susquehannah—13.

During the winter session fifty-six additional students were received as follows, viz. from Dartmouth College, 2; Middlebury, 2; Hamilton, 2; Union, 8; Yale, 5; Columbia, 2; New-Jersey, 8; University of Pennsylvania, 1; Dickinson College, 5; Jefferson, Pa. 2; Washington, Pa. 2; Western University, Pa. 1; Transylvania, Ky. 2; Cincinnati 1; Columbia, S. C. 1; 3 candidates under Presbtery of Louisville, Ky.; 1 West Lexington Presb. Ky.; 3 Ebenezer do. Ky.; 1 Philadelphia do.; 1 Associate Reformed Presb. of Saratoga, N. Y.; 1 Westminster Association, Mass.; 1 student from New-Jersey; and a converted Jew from Poland (Bernard Jadownicky)—56

The highest number of students at the Seminary at one time through the year has been *one hundred and sixteen.* The number now in connexion with the Seminary is *one hundred and thirteen.*

At the close of the summer session, certificates that they had complied with the whole course prescribed in the plan, were given to nine students.

The semi-annual examinations of the students have as usual been satisfactory to the Board.

On the subject of benefactions for the support of necessitous students, the professors have reported the sum of $2166 08.

Contributions in clothing and bedding have also been received to a considerable amount.

On the subject of benefactions for the assistance of necessitous students, while the Board would express their gratitude for the amount of benefactions reported; they beg leave to remark, that such benefactions are as much needed now, as they ever were, and especially as the number of students has been greatly increased.

The number of volumes, which have been presented to the library through the year is twenty seven. Of these, the Board beg leave particularly to notice eleven volumes, octavo, in elegant binding, presented by the Hon. William Wilberforce, of London.

The last Assembly appropriated for the purposes of the Institution, the sum of $4,500. Of this there has been expended for Professors' salaries, house rent, and contingencies $4,214 55.

Agreeably to the directions of the last Assembly, the Board applied to the Legislature of New-Jersey at their last session, for a repeal or modification of the last section of the act, passed at the preceding session, entitled "an act for incorporating the Trustees of the Theological Seminary of the Presbyterian church at Princeton, New-Jersey." The Board are happy to inform the Assembly, that they have succeeded in procuring a supplement to said act. In consequence of this, they have adopted the following resolution, viz. Resolved that the Board recommend to the General Assembly to accept of the aforesaid charter with the supplement.*

An individual in the First Presbyterian Congregation in Elizabethtown, whose name is concealed, has transmitted to the Treasurer of the Assembly, through the hands of the Rev. Dr. John McDowell, for the students' permanent fund, the sum of $1,280. Dr. McDowell informed the Board that the same individual had at different times given sums to the Seminary, which amount in the whole, with the sum just mentioned, to $2,500. Of this sum, $1,930 were specially given to the students' permanent fund; nothing but the interest to be used. In consequence of these donations, the Board recommend to the Assembly to order that the sum of $2,500 be appropriated out of the students' permanent fund, to endow a scholarship, to bear such name as the generous individual above mentioned may give it, and that the said individual have the right to point out by whom the scholar to be from time to time received on this scholarship shall be named.

* The Seminary is now incorporated under the appellation of "Trustees of the Theological Seminary of the Presbyterian Church."

AMERICAN TRACT SOCIETY.

This Society celebrated its 10th anniversary in Boston, on the 26th ult. The meeting was opened with prayer by Rev. Dr. Church of Pelham; by whom also the Annual Report was read—it appears from the Report, says the Boston Recorder; that the last, has been a year of unexampled prosperity.

New editions of ninety-five Tracts have been printed; of these twenty-two are new. The number of Tracts printed during the last year is 770,000, which is a greater number than were printed in two preceding years. The whole number printed since the Society was formed, is 4,217,500. The number of volumes bound, the last year, is 3,450; the whole number, of volumes bound since the Society was formed, is 8,950; most of these have been distributed. Special effort has been made to correct the errors of the press, and stereotype plates have been procured for some of the tracts; twenty of which are now at the foundry. The plan has been adopted of ornamenting the tracts with cuts, and trimming the edges. About 50,000 copies of the 4th No. of the Christian Almanack have been published; and arrangements are already made for the preparation of the 5th No.—A new series of tracts for Sabbath Schools have been commenced. A volume containing a history of the Society from its formation, is soon to be published, and the first No. of the American Tract Society Magazine, which is to contain 24 duodecimo pages, to be issued once in two months, is in press—price 50 cents. Twenty eight new depositories have been established; making the whole number one hundred and twelve. Of the new depositories, 14 are beyond the Alleghany mountains. The number of pages of tracts sent to the various depositories during the month of April, was 2,500,000; and the number of pages sent during the last year, 10,000,000.—The Committee has also adopted the plan of gratuitious distribution, and sent 10,000 pages to a missionary among the Penobscot Indians; 20,000 pages to Machias, Me.—and 25,000 pages to the Sandwich Islands. The Massachusetts Missionary, and the American Colonization Societies have applied for tracts to be distributed in their respective spheres of usefulness, and the Committee only wait for funds to enable them to supply these and similar Societies. The Committee urge the formation of Auxiliary Societies, which is shewn to be practicable from the fact, that 175 new Auxiliaries have been formed during the last year. The Committee derive encouragement from the friendly relations, which subsist between the American and the London Tract Societies; and between the former and the London Prayer Book and Homily Society. The London Tract Society has recently presented to the American Tract Society, 10,500 Spanish Tracts; and the Prayer Book and Homily Society, 6-500.

OLD SELECTIONS.

LIVE MINDFUL OF ETERNITY.

As the poet answered one, who upbraided him for being three days in making three verses, whereas he could make an hundred in one day—"*thine are only for three days, but mine shall continue forever.*" So may we answer this foolish world, upbraiding us of too much strictness and preciseness in religion. O! have we not need to be exact, since the works we are doing are not to be written in sand, but in the records of eternity; since, according to our conduct now, our names must either rise or fall for ever; since the lines we now draw must run parallel with eternity; since, according to our deeds of faith, and love, and holiness, our souls must live or die forever?

CIRCUMSPECTION.

Walk circumspectly; not as fools, but as wise men. Who is it that walks as a fool in religion? The man whose eyes are not upon his way, or who walks in his own ways, which are crooked and dark, and lead to destruction. Who is it that walks like a wise man in religion? The man who walks according to the rule of God's word, who makes Jesus Christ his pattern, and who solicits the Holy Ghost to be his guide; the man who walks with his eyes about him:—with due regard to the strength and artifice of his enemies, and in the constant use of prayer, meditation, and all those means of grace, which are appointed by God to produce and cherish holiness in the soul.

THE WORLD'S WORTHLESSNESS.

How blind and perverse is it to pursue a fading world, and to neglect or despise heaven, which is a durable and inestimable treasure! O my soul! what makest thou by grovelling on the earth? Every thing here below is too base for thy excellency, too short for eternity. The creature is too base a metal to make thee a crown of glory—too frail a barque to carry thee through eternity. O! fill thyself with God; then shalt thou raise thy honour to perpetuity.

KNOWLEDGE.

The sciences have two extremities, which touch each other. The first is pure natural ignorance in which every man is born.—The other is the perfection attained by great souls, who having gone through every thing that man can know, feel that they know nothing, and find themselves in the same ignorance from which they set out.

THE LIFE OF THE RIGHTEOUS.

THE soul of man, saith a philosopher, is the horizon of time and eternity. Now if the Sun of Righteousness be not risen in our horizon, we must expect nothing but a clouded time, and a stormy eternity; gross darkness here, and utter darkness forever. But as for those happy saints, into whose souls the oriental splendour of the Sun of Righteousness is shed abroad; how do they live in his sight! what celestial excellences, what reviving comforts, what advancing principles, are darted forth from the face of beauty and of glory into their souls!

PRIDE OF OPINION.

Whence is it that a lame man doth not offend us, and that a deficient mind does offend us? It is, because the lame man acknowledges that we walk straight; whereas the crippled in mind maintain, that it is we who go lame. But for this we should feel more compassion for them, than resentment.

SELECT SENTENCES.

Sorrow is the inseparable companion of sin.

The valley of Bochim leads to the hill of Zion: but the paths of mirth end in eternal lamentation.

The Christian must learn to leave a possession, and live upon a promise.

Live as you intend to die; and die as you intend to live forever.

Holiness is the chief excellence of man, the supreme beauty of the soul, the resemblance of angels and the image of the ever blessed God.

DR. GRIFFIN'S SPEECH.

The following animated extracts are from a speech delivered at the late anniversary of the Presbyterian Education Soc. by Rev. Dr. Griffin, President of Williams College. We have no partiality for long speeches; yet, if our limits would permit, we should feel tempted to present Dr. Griffin's without abridgement.

"Now look at a wretched world. Five hundred and fifty millions of Pagans and Mahometans; a hundred millions of Roman Catholics; and fifty millions more of nominal Christians, scarcely transcending in knowledge the heathen themselves. Seven hundred millions, including seven eighths of the human family literally perishing for lack of knowledge.—And all these immortals destined to rise and expand forever in the regions of light and life, or to sink under the anguish of the never dying worm. The great mass of these, to say the least—plunged in the grossest wickedness, and dying thus—to be eternally miserable. A constant succession of them passing into eternity, and as we have every reason to think, into endless despair—Some this moment on their flight. What an awful and overwhelming scene. Do what we can, hundreds of millions must perish before we can reach them with any adequate aid.—Allowing a thousand souls to one preacher, these seven hundred millions want seven hundred thousand ministers this day; this day rather than fifty years hence, to save twice that number (for twice that number will die in fifty years) from interminable wo. And who are to raise up these seven hundred thousand ministers? Past experience shows that they will not rise up in the ordinary course of events. There must be a special and mighty effort. And on whom does this immense task devolve? There are not reckoned beyond that needy mass, more than a hundred millions of souls on earth. Of that hundred millions, not more than twenty I think, are now putting their hands to the work, twenty millions alone to act (only twice the population of the U. States,) and seven hundred thousand ministers to be given to the world,—more than one for every thirty. And we are all asleep. For though something has been done, nothing has been attempted in comparison with the infinity of the object.

"A large portion of this work plainly belongs to the people of the United States.—It is markedly assigned them by the talents which thay have received. For a general diffusion of knowledge, for purity of doctrine, for energy of enterprise, for exemption from oppressive taxes, for the facility with which livelihood may be acquired, and something for charitable distribution, for the cheapness of education, and for the special call for such exertions growing out of local circumstances, there is no country on the face of the earth like our own. "Hid, from ages and from generations," under the shade of our own western forests, it seems to have been reserved for some great purpose, against the day when Europe should expand and burst her fetters and begin her march towards the glorious summit of the Reformation.

"But we need not extend our views beyond our own country to find enough to employ all the energies which we can at present command. The growth of our population so far outstrips the natural supply of well educated ministers, that it will require the strenuous and continued exertion of all the American churches for a great many years to come, to prevent millions of our brethren in the new settlements from growing up heathen or falling a prey to theological quackery.

"When it is considered that the inhabitants of the new states will soon be the majority of the American people, and will have in their hands the government and all our institutions, every friend of his country, every friend of a free government, if he has no pity for the immortal soul, ought to be roused to this concern.

"Our plans must be greatly enlarged, and our exertions many times doubled before we shall meet the wants of the world, or even the necessities of our own country.—

"Our brethren on the other side of the water, manage matters in these respects far better than we do. They are in the habit of sending out ministers to preach and take up collections through extensive circuits, and to labour in particular districts with a view of preparing them for the future formation of Auxiliaries. One society under the pressure of circumstances, has been known to employ 15 or 20 ministers at once. Another has fifty or sixty sermons and collections near the time and place of its annual meeting. A third has anniversaries for its auxiliaries and associations, and appoints several respectable clergymen, in connexion, generally with one of the secretaries to attend the anniversary of each auxiliary. These spend several days including one Sabbath, in preaching and taking up collections in a circuit of ten or fifteen miles around the place of meeting, and in attending the anniversaries of its associations:—and when they have thus prepared the public mind for a great meeting in the centre, it takes place with prodigious effect.—Through these various and continued exertions, made by the ministers of Christ without shrinking from the labour or the self-denial, the public spirit does not flag after the first excitement is over, but is kept up and enlightened and reduced to a system and a habit. By these means, in addition to their well assorted and able publications, and their system of collections, (both measures of astonishing efficacy,) the societies on the single island of Great Britain, annually raise and expend a million and a half of dollars. Surely we have not yet begun, we have done nothing in comparison with this, even in proportion to our means.—We must own an inferiority as mortifying as it is guilty. O my country, will you never awake! Must we continue to see your ministers fastened to their homes, your churches unwilling to spare them for a month? your merchants farmers and mechanics, each engrossed in their own concerns? O for some mind from heaven to dissolve this love of ease and of pelf, and to make America feel that a Saviour died for her.

"Some exceptions there are that shine like splendid meteors athwart the gloom.—There is a Boudinot and a Phillips, and an Abbot and a Norris, and some living names which I should love to mention, would it not offend. There are not a few who with limited means act nobly in an humbler sphere. But where are the mass of my countrymen? Will nothing rouse them to those sublime movements of the present day which interest every angel in heaven? Will nothing awake them to the concern of giving the ministry of reconciliation to seven hundred millions of perishing men?"

Madison County Bible Society.—This Society held their annual meeting in January last. An appropriate address was delivered by Rev. Ira M. Olds of Lenox; the Report was read and accepted, and other addresses were afterwards delivered in reference to motions made before the Society. Gerrit Smith, Esq. was chosen President, Nehemiah Huntington, Esq. Vice-President, Rev. J. Brown, Secretary, and Eliphalet S. Jackson, Esq. Treasurer. An adjourned meeting is to be held at Morrisville, on the 2d day of the ensuing session of the Court of Common Pleas for the county.

THE BIBLE IN CATHOLIC COUNTRIES.

The copy of the scriptures allowed in Italy, consists of about 25 octavo volumes. A gentleman travelling there, happened to speak of the Bible in the hearing of a Florentine of eminence, found it extremely difficult to make him understand what book he meant. He called it the Holy Scriptures, the Holy Oracles, the bible, the Word of God, &c. but still was not understood. And it was only when he happened to speak of the Evangelists that he was comprehended. So little are the people in the habit of reading the volume of Revelation. The Florentine mentioned, was a man of about 60 years of age, who would have thought himself insulted if supposed ignorant of any work on general literature.—Travelling a little way into the interior of Italy, he carried with him some copies of the New Testament, and leaving one in his room at a place of public resort, it was seen by his landlady, who observing she had seen but one copy before, and expressing a desire to read it, he lent, and eventually, gave it to her. "What" said she one day—"What does this mean? Our church says the priests must not marry, and here I see Paul gives directions about deacons' wives and bishops' wives?" Many other things were to her, equally surprising.

Oh! When shall the word of God chase the darkness of the world?

The labours of Leander Van Ess, are in connexion with this view of things extremely interesting. Who, but must follow with his prayers that heroic man, who with his own hands has distributed 456,000 copies of the Testament among European Catholics?

[*Phil. Recorder.*

THE CHEROKEES.

We mentioned some time since, that an attempt was made to get a law passed for dispossessing the Cherokee Indians of their lands in Georgia, and that the Indians had sent in a remonstrance. This however was said by their enemies to have been drawn up for them by some interested persons among the whites. The following extract of the Cherokees' reply, contains pleasing evidence of intelligence and civilization.

"However great our surprise has heretofore been at the course of proceedings of this (Georgia) delegation as set forth in their letter to the President of the United States, and which the Georgia delegation consider "*respectful*," but which, if it be, is different in its style and temper from what we are accustomed to observe in our intercourse with *our* chiefs; yet this surprise has been much heightened at a new attempt to deprive us of another portion of our blessings. Not satisfied with wishing the Executive of the United States violently to rupture the solemn bonds of our rights to our lands, and put at defiance the pledges which existing treaties contain, *guaruntying* to us our lands, it is attempted to take from us the intellect which has directed us in conducting the several negociations with commissioners appointed to treat with us for our lands, and with the Executive government, by the unfounded charge that "*the last letter of the Cherokees to the Secretary of War, contains internal evidence that it was never written or dictated by an Indian.*" Whilst we profess to be complimented on the one hand by this blow at our intelligence, we cannot in justice, allow it to pass on the other, *without a flat contradiction.* That letter and every other letter was not only *written*, but dictated by an Indian.—We are not so fortunate as to have such help. The white man seldom comes forward in our defence.

"Our rights are in our own keeping;—and the proofs of our loneliness, and the prejudiced eye with which every thing is looked upon, which relates to us, by such a vast majority of those who should be our guardians and friends, have put us upon our resources, and we do thank God sincerely and our benevolent white brothers, for there are some christian hearts which regard us, who seeing our bereaved and helpless state, come in to our help, with letters and the lights of civilization and christianity. We felt the necessity of our case and have endeavoured to improve it. Our letters are our own, and if they are thought too refined for "Savages," let the white man take it for proof, that with proper assistance, Indians can think and write for themselves. We refer the Georgia delegation, and the Editor of the Georgia Journal, to our correspondence with their own Commissioners, in our own country.—They can tell whether the head of a white man conceived, or his pen dictated, the negociations, on our part; or whether they were the lonely and unassisted efforts of the poor Indian—whose home, now that it begins to blossom; and the seed-time and the harvest are greeted, and the chase abandoned, and churches are rising, and the Great Spirit is felt in his influence upon our hearts and our gratitude, and our little ones are learning to read his blessed word, and sing anthems in his praise for the gift of the Redeemer—yes, they can tell—whether they, from whom it is attempted to force all these blessings, and drive them into barbarity and savageism as cruel and as dark as ever—did, or did not, conduct their own correspondence.—*We say we did, and we love the truth.*"

The following account, says the Religious Chronicle, is given of the character of the persons whose signatures are attached to the above memorial.

Major Ridge. He is a full blooded Cherokee. He neither speaks nor understands English. He possesses from nature a mind of the first order. At home he enjoys a high reputation for talents as a chief and an orator. In conversation he is fluent and facetious. He is distinguished for magnanimity and courage, and acquired much fame in the late war under General Jackson.—When he was informed of the contents of the address of the Georgia delegation to the President, he remarked—"It is very hot talk—I suppose it was intended for their people at home—they don't mean any thing else—*they* have too much sense to drive us away."

Major Lowrey. This is a very sensible man, and of a fine character. He is taciturn and prudent. He can read and write a little, and is deemed a genuine christian.

E. Hicks. A young man of excellent parts. He speaks and writes the English language well. Owing to his great exertions to do so, his style is somewhat turgid.

J. Ross. A plain unassuming person—A good English scholar; writes with ease and considerable force. He converses exceedingly well, and no one would suppose him to be any part Indian, from his appearance or conversation. He is the author of all the communications signed by the Cherokee delegation. His deportment is that of a white American. In any circle he would pass for a white man and a gentleman.

LETTER FROM BARON CAMPAGNE.

Extract of a Letter from Baron Campagne, dated Basle, Switzerland, Nov. 30, 1823, to the Agent of the American Education Society.

Honoured Sir,—Your dear letter of the 11th of December, 1821, has been handed to me; but eighteen months after, and hereby I come with the due answer. It seems that the American Education Society, in whose name you kindly have written to me for a contribution, is a union established not long ago, which is willing now to emulate the former institution of education, and to employ all diligence, as far as God will give grace, to further the blessings amongst the beloved heathen, by announcing the way of grace which Jesus Christ has made to us. The insignificant writer, takes now with pleasure, the opportunity which is offered to me by our dear brother Mr. Blumhardt, to transmit to you a contribution of a hundred dollars, wishing therewith from all my heart the rich blessings of God to whatever can be of help, to make the hearts of the poor fallen mankind, able and susceptible of Christ's kingdom of light and of love. In the old age and feeble health of the subsigned, I do not call it a yearly contribution, expecting in humility, the hour when the kindness of God will command me to go home. But if it is the will of God, I will take care of it, that, on my being called off in grace, ere long, there shall be sent to you another contribution. We wish the eternal blessings of the most kind One to you and to the whole dear society, with which you are united to a benevolent purpose, and in deep humility sinking ourselves together into the pitying love of God in Jesus Christ, we recommend ourselves in faithful prayer to the the children of good will.

CAMPAGNE.

THE PIOUS MILLER.

In a small town on the Green Mountains in Massachusetts, lived a pious miller, who used often as his fellow townsmen were waiting for their meal, to drop a few words respecting the great concerns of another world. So sincere was his piety, and so exemplary his conduct, that even bad men would sometimes listen to his impressive language with a kind of delight. An old man once came to him with a bleeding heart, and told him, he was *undone!* He had spent all his days in sin, and now was going down to the grave without hope! What *could he do?* Where *could he flee?*—It was a joyful sight to the poor miller, whose eyes had long been waiting for some token of mercy. With tears fast trickling down his cheeks, he affectionately clasped the old man's hand and pointed him to a dying *Saviour.* Here, said he, is an overflowing fountain, to which all may come. Even in your last days, the Saviour you have so long slighted and contemned, stands waiting to receive you.—And *can* you, *will* you refuse! The wandering prodigal could not reply. He stood trembling under the weight of his guilt, and only begged the pious miller, if he had any interest at the throne of grace to remember him there. He did so. His prayers were heard, and a few days after, he had the joy to see the old man a humble, broken hearted christian. The light had broken in upon his darkened mind, and the sun had risen on him in the evening of his days. O! how could he repair the mischief of a life of sin? It was impossible! He was resolved to spend his few remaining days in the service of his Redeemer, and leave himself at the disposal of infinite mercy!

He lived five or six years after this happy change, and exhibited much of the christian character. He would often repair to the mill, to converse with the man, who had been instrumental in deepening his convictions, and they had many sweet seasons together. Not long before his death, the old man went to mill with grain, on the *Sabbath day!* Not finding the miller there, he called at his house. The astonished miller asked him if he new what day it was. *Saturday*, said the old man. No sir, replied the miller, *it is the Sabbath!*—The Sabbath!—the Lord forgive me!—the Lord forgive me! He wept bitterly that he should have thus profaned that holy day, which he valued beyond all the rest of the week. The miller endeavoured to console him, with the reflection that he had done it through forgetfulness. Ah! said he, my bible tells me, to "*remember*" and I have not done it—I have broken his holy command—I will go to the Lord humbly, and entreat his forgiving mercy—it may be he will not remember this sin against me, at the last day!—*Bost. Tel.*

Revivals.

Letter to the Editor of the Boston Recorder, dated "Sandy Hill, N. Y. June 1st, 1824.

"At our last communion we admitted to the privileges of our church, *thirty-six.*—The ordinance of baptism was administered to twenty-three. Thus making one hundred and eleven, who have been admitted since the commencement of the revival, out of which number sixty-one were baptized. Truly the Lord has done great things for us, whereof we are glad. A work of grace is going on at Tonda's Bush, in Montgomery Co. within the bounds of the Presbytery of Albany. Twenty-three were added to the church last Sabbath week. The work at Salem, within the bounds of our Presbytery, (Troy) is yet going on. I have been informed that upwards of one hundred have been examined for the privileges of the church, under the care of Mr. Tomb.—What number will connect themselves with Dr. Proudfit's church I do not know, but presume there will be a large number, as both congregations have shared in the blessed work. Your's very rspectfully,

R. K. ROGERS."

At the last Monthly Concert in Boston, on Monday evening last, some additional information was communicated in reference to the missions among the Cherokees and Choctaws. A letter from Mr. Proctor, missionary at Hightower, dated April 26, 1824, states that on the day previous, (a more interesting day he had never witnessed) 16 adults were baptized, together with 25 children. Some individuals have been hopefully renewed, who have not yet come forward. In one instance, 3 women (1 of whom was believed to be 70 years old) and a boy, came 17 miles to hear the instructions of the missionaries. Religion flourishes also among the Choctaws.—*B. Rec.*

Ten individuals were a few days since admitted into the Union church in Boston—four by profession, and six from other churches.

The revival in Sidney, Maine, commenced at a meeting for fasting and prayer, held by the 2d Baptist church, on the last Saturday of September, 1823. That church had then 51 members; 60 have since been added, & the number of converts in the town is computed at about 90.—*Ch. Mirror*

We believe it is not premature to state, that the congregation of Rev. Mr. Gillet in Hallowell, and Rev. Mr. Thurston in Winthrop, are visited with effusions of the Spirit; and that the attention continues in the Baptist societies, where it first commenced, in the same towns.—*Ibid.*

The Editor of the Star mentions accounts of revivals commenced and continued at Bristol county, in the upper part of Virginia, and in Goochland county, and in Russelville, Ky.

A letter from a resident Clergyman at Natchez, Mis., to the Editor of the Missionary, dated March 15, says,—"Our churches are small, but gradually increasing.

WESTERN RECORDER.

UTICA, TUESDAY, JUNE 22, 1824.

Few subjects have become so stale and so hackneyed, as those which relate to our annual celebrations on the 4th of July: and yet, there is, after all, something grand and sublime in the idea of a national birth-day; and, when to this we add, the consideration of the peculiar nature and excellence of those institutions, that originated in our country; and reflect, that it is to her, that the whole civilized world are indebted, for the rise and progress, and increasing extension of civil and religious liberty, our bosoms may well beat high with patriotism, and glow with enthusiastic ardour, at the return of every national anniversary.

But in what manner ought the day to be celebrated? Shall we continue so far to imitate the ancient heathen, as to suffer ourselves to be regaled, by the mere emptiness of noise, and show, and parade? Shall the day be spent in senseless conviviality, as in the Israelitish times, when the idolatrous people "sat down to eat and to drink, and rose up to play?" Shall we be doomed once more, to listen to hollow-hearted declamations, to the annunciation of stale toasts,—to bursts of unmeaning applause,—to the roar of the most obstreperous mirth, until we are at length compelled to retire from the noise of a drunken rabble, who are quarreling & fighting, and riviting our ears with the vociferations of profaneness? Yes, reasoning from past experience, all this may be confidently expected.—This, it seems, is the true method of doing honour to the departed sages and heroes of the Revolution! This is commemorating their virtue, their wisdom, their self-denying and exalted patriotism! it is to hand down their principles and the full influence of their example, uncorrupted to the remotest posterity! This, too, it should seem, is the only way to express the overflowings of—what!—our gratitude to heaven?—By no means: the thought is never farther from the public mind than at such times. What then? our genuine patriotism? No: all is hollow pretence!—our joy, then, at the recollection of inestimable privileges, and cheering prospects of the future?—Nothing like it. We do not even "burn incense to our own drag" with half the rationality of blind heathen. With light and knowledge, and cultivation, and virtue, and refinement for our attendants at other times, we on this occasion, reject all, and show by the full indulgence of feelings, far different from those of gratitude, or rational joy, or emulation of departed worth, how little we can prize the highest privileges heaven has ever bestowed on any nation of the earth.

There is indeed a class of citizens who sicken at the thought of these transactions; but the power of numbers, and the force of example have hitherto, for the most part, led them to despair of a remedy. They have withdrawn, from the celebrations, and endeavoured to forget the unhallowed associations of the day. Most gladly would they have prevented the periodical return of these evils and absurdities, could they but have seen them fully within their power—Yet to the present date, nothing of importance has been accomplished. The ensuing anniversary, however, presents a favourable opportunity for wiping away this reproach of heathenism. In the midst of our high privileges, there is at least one national stain, one inhuman exception against the universal enjoyment of the rights of citizenship that remains to be removed; and an opportunity of extensive co-operation for this purpose is now about to be offered to us. The claims of the poor African are extensively acknowledged, and the fourth of next month occurring on the Sabbath, has been named by the friends of the American Colonization Society as a favourable opportunity for expressing at once, our gratitude to Heaven, and our compassion for injured humanity, by casting from our abundance into the treasury of that institution.—Ministers of the Gospel, it will be recollected, have been affectionately and earnestly called upon to bring this subject before their respective congregations, and it is hoped that on this occasion, their efforts will be seconded by the liberality of the pious, the charitable, and the philanthropic of every name and description. If the inhabitants of this section of country have been less acquainted with the evils of slavery and have participated less in its guilt than those of some other portions of the Union have done, they are not less the citizens of a great Republic, which lies under the imputation of a grievous national sin, and even patriotism itself requires that they should come forward and assist in removing the imputation, by contributing to abolish the evil which has led to it.

Since our last number was issued, we have received several interesting communications from Philadelphia, which we hasten to lay before our readers. The Narrative of the state of Religion, we have presented entire; and from the Report of the Trustees of Princeton Theological Seminary, we have made copious extracts. It remains to notice the recent formation, in Philadelphia, of an AMERICAN SUNDAY SCHOOL UNION.

The very title of such an institution as this, is sufficient to show its nature and importance; and the benefits resulting from extensive co-operation in the various existing departments of Christian enterprise, are now too well understood to need illustration. But if any judgment can be formed from the known character of the individuals who were engaged in forming the American Sunday School Union, or from the interest manifested at the time of its organization, the public may indulge the most pleasing anticipations of its future success, and of its extensive and permanent utility.

We are happy also to add that the Managers of the American Sunday School Union, propose to publish monthly, a SUNDAY SCHOOL MAGAZINE. The terms of this publication shall appear in our next paper. Several publications of this nature are now in existence: But none of them, we think, should be put in competition with the one which proposes to contain the proceedings of an association, whose extension will be limited only by the boundaries of the United States.

Several other articles of interest will be found in to-day's paper, among which are two communications on the last page. The former of these will sufficiently commend itself to the good sense of our readers, and the latter, if we mistake not, contains valuable hints on the subject to which it relates. As J. G.'s communication contains the same hints and the same incidents that are found in D.'s, we have thought it unnecessary to publish both, and the latter was in type before the former came to hand.

Amherst College.—The question on the incorporation of this institution, has again been brought before the Massachusetts Legislature. A feeling of determined hostility continues to display itself; and when it is considered that a portion of the orthodox and Socinians are united in the opposition; and, that no considerable number of Socinians can be calculated on for its support, it seems not difficult to predict that a charter will not soon be obtained. Yet, since the institution is gradually gaining friends, the opposition, it is probable, will eventually be overpowered. A committee has been appointed to investigate the claims of the institution, to inquire into the state of funds, the manner in which

they were obtained &c., and they are to make their report next session.

The Editors of the Religious Chronicle, remind us of a mistake, in a late statement respecting the donations of a *southern* Methodist *Cent* Society where *cents* are not found in *circulation*. We are now unable to rectify the mistake, and can only say that we copied the article hastily from some other paper.

The Baptist Register, supposes that we might have chosen a better location for our late remarks respecting the free use of strong terms in speaking of Revivals—This we most readily admit: but our conviction of the importance of the hints contained in the *article itself* remains undiminished.

The Christian Spectator, Christian Mirror, and some other Magazines and papers, it seems, have been very "glad" to derive from the New-York Observer, an important item of intelligence respecting the late Seneca mission, which was originally published in our paper. Mistakes of this nature will sometimes unavoidably occur, but of late we have been made to contribute rather more largely and frequently towards this *gladdening* of our editorial brethren, than seems desirable.

A special meeting of the members of the 1st Presbyterian Society in this village, is requested at the Meeting House, next Friday at 4 o'clock, P. M. to take into consideration, the location of the contemplated Organ.

Donations of the W. E. Society in our next.

Religious Intelligence.

SANDWICH ISLANDS.

We mentioned in our last, among other things, that Messrs. Richards and Stewart, had been permanently located at Lahaina, which is a new station. In a letter to a friend in this country, Mr. Richards represents the general character of the inhabitants as being gentle, artless and credulous, but withal, thievish and dishonest.

"That you may know how we are affected by such a disposition, I will give you a history of our store house. I agreed with a man to build it, paid him in advance as is the custom here, but about the time it ought to have been nearly done, he said if I would not give him more he would not build; and as I would not yield to him he brought back the property. At length I agreed with another man, for $20 and 10 maros. He began the house in very good spirits, finished all but mudding it over, then said "you give me 17 maros." I told him no, I would do according to agreement. He was in a rage. I will now copy my journal for August 2. "Indeed my friends, I know what it is to live in a world of changes; and this is not all. I know what it is to deal with changeable men, and more than this, I know what it is to hear the trumpet, which to me gives an uncertain sound, and at the same instant to see men running in various directions with spears in their hands, while an enraged chief stands at my door, making threats and giving orders which I cannot understand except, "*Kemo ke hale*,"—[Tear down the house.] Here we were penned up on a little island, 18000 miles from home, just left by our interpreter, our mother and patroness on another island, Mr. Stewart sick, the spot on which we live so unhealthy that we must soon remove, or be sick; at this moment all our prospects of removal are blasted—an enraged chief threatens us with we know not what, and we are unable to speak in our own defence or to make any inquiries for information. It was a trying moment. The chief, however, left us, and I had a few moments for consideration.—He soon returned with a countenance darting fire at every one who saw him. It was given me in that hour what I should say. I told him in such a manner that he understood me, 'I wish to talk with you on this subject, but cannot, because we do not understand each other's language, that when we could find an interpreter we would converse together, and all should be right and proper. I am not angry. I did not come here to get angry—I came to do the king good; to do the chiefs good; to do you good, and to do all the people good.' I told him too that God was a friend of all who do right, and an enemy to all who do wrong, and when they died they would go to the everlasting fire: to which he answered, 'You say well.' Afterwards, perceiving it was possible there had been a mistake, I concluded to pay him 17 maros; so that he went on and finished the house, but demanded 20 maros. I refused to pay them and he threatened to tear the house down. But by this time I had learnt the feelings of the king and other chiefs, and I told the man to *kemo ke hale* if he wished, but he found that I was by this time immoveable, so he took his pay and went off. A few weeks after I found, that though a chief, the king had taken all his land away, and I have no doubt that in all his future dealing with us, he will be upright.

"We already see a great improvement in the character of individuals, and I hope when you see the memoir of Keo-pu-o-la-ni, that you will feel that if I never exert any influence over any other person, it is worth all the sacrifice I have made."

In addition to the extracts of letters from the "Reinforcement" published in our last, in a condensed form from the Missionary Herald, we now present the following which are dated about six months later.

JOINT LETTER, DATED OCTOBER 23.

Hanaroorah, Oct. 23, 1823.

"Very Dear Sir,—Four eventful, trying, interesting, laborious years have passed away in very rapid succession, since the pioneers of this mission gave you and your worthy associates the parting hand on our loved native shores, and embarked from Boston for this new and untried missionary field. Since that period, God has called additional labourers into the field, doubling the number and the strength of this united band. Such is the abundant entrance which he has ministered to them also, such have been the successive, striking and auspicious interpositions of his providence, and such the measure of success with which he has been pleased to crown the incipient efforts made in the work, that despondency is banished and our courage continually animated in the face of opposition, our strength supported under a weight of toils and cares, our comforts multiplied in the midst of trials and privations, and our satisfaction, hope and confidence increased, as we find our work daily increasing on our hands, and the means of prosecuting it successfully, more and more nearly within our reach."

The Missionaries state that they expect to put to press in a few days, an edition of 20 hymns in the native language, chiefly prepared by Mr. Ellis; also a catechism and a tract for general distribution: and within two years they hope to have occasion for type and materials sufficient to print an edition of 20,000 of one of the gospels.

Respecting the fruits of their labours they speak as follows:

"We indulge some hope that a few of these benighted islanders, who first heard from our lips the inviting sound of the Gospel, and who begin to read the word of salvation, have been touched by the finger of God, and have passed from death unto life; and the good seed now scattered on the four principal islands of this group, is, we humbly trust, beginning to take root in the hearts of many more. One of the rulers of the land, the honoured mother of the king, whose heart, like Lydia's, the Lord opened to attend to the things spoken by his messengers, who publicly espoused the cause of Christ, received baptism in his name, comforted the brethren, faithfully counselled her nation, and lately died in hope of an inheritance on high, has, we believe, already found the unspeakable blessedness of eternal salvation by Jesus Christ. Ke-o-pu-o-la-ni was our friend and helper, and decidedly patronized our work;—but her hopeful end, and the interesting circumstances which occurred in connexion with it, while the chiefs of the nation were assembled, will doubtless tend more conspicuously than her direct aid to the furtherance of the Gospel here, and the encouragement of our patrons at home."

The circumstance last mentioned was noticed in a former number of the Recorder.

"During the months of July & August, Messrs. Thurston, Bishop, and Goodrich, united with Mr. Ellis, and assisted by Mr. Harwood, surveyed and explored to some extent all the inhabited districts of the principal island, Owhyhee, and 130 times in the course of the tour proclaimed the Gospel of free salvation among her 35,000 inhabitants, scattered and lost, "like sheep having no shepherd."

The Missionaries speak of the kind treatment they received; and particularly of the favours they obtained from John Adams, the Governor: and add that—

"He has also built a church at Kirooah, his residence, where he is desirous to have missionaries stationed, and where Mr. Thurston is now ready again to take his post, with an associate, to labour among the thousands on the western side of Owhyhee."

On the subject of additional labourers they speak thus:

"We doubt not that men may be found, ready to endure the trials incident to the work, and suitable to receive the high and holy trust of missionaries, who pant for the opportunity and the commission to fly to these waiting tribes with the news of salvation. And we would humbly ask our patrons if, in their sober judgment, the present is not "the set time," in the councils of God, for making a great and vigorous effort to save this nation? Is not this emphatically *the crisis* to give the right impulse so powerfully, that it shall be effectually felt through all the ranks of 150,000 natives, of the present generation, in these islands;—an impulse which shall not cease to be felt till time shall end, nor till eternity shall have rolled away?"

FROM OTAHEITE.

The Columbian Star furnishes the following extract of a letter, dated Otaheite, the 13th of May, 1823.

"Sixty-six magnificent churches have been built, and twice a week the people go in great devotion to hear the preacher. Individuals are often seen taking notes with pencil and paper of the most interesting passages of the sermon.

"The missionaries yearly convoke at Paparo the whole of the population, which amounts to 70000 souls. This assembly is at present holden. There is now a discussion going on respecting a new code of laws, and the principal chiefs of the nation ascend the tribune, and speak for whole hours with a vehemence truly extraordinary.

"About two months ago the isle of Otaheite declared itself independent of England; it only recognizes its missionaries. A red flag with a white star in the upper corner, is now mounted on the point which Bougainville named Point Venus."

We subjoin a few extracts from specimens of native eloquence, reported to the London Society by the Missionaries which the latter represent as "undictated, pure native speeches." They were delivered at the Anniversary meeting of the Missionary Society in the Islands.

At HUAHEINE, the King thus alluded to this subject—

"We have been in darkness, and nearly all died there. We are a remnant left by Satan. If his reign had been lengthened, all the people would have become his: they would have been completely destroyed by death. We formerly feasted ourselves with the evil food of this world; but let us now feed on the Bread of Life. In former times, we were ready to discuss subjects of war; and to talk on this project, and on that without embarrassment; now, let our hearts desire that the Word of God should be established in all lands. We have lifted up our hands, all of us, even the whole eight divisions of Huaheine; but let it not be the hand only that is lifted up; let it be the heart also, my Friends. Behold our subscriptions: they are less during the past year, and, like the ebbing tide, are falling off; let it not be so again my Friends; but, in future, let them, like the flowing tide, continue to increase. Our ancestors are dead. They died, some by the club, some by the spear, some by a stone from the sling, some by quarrels concerning their wives; but we are saved from these things, let us then be diligent and active. Let us all, like Caleb and Joshua, *follow the Lord fully*. Let not our attention be diverted. Let us not hear (or regard) the Word of God with the outside of our hearts, but let us observe it in the middle of our hearts."

A speaker, who followed, thus concluded his Address—

"Who are the sinners? We, my Friends—the principal chiefs, the inferior chiefs, the men, the women, and the children; we are all sinners, and Jesus Christ came to save us. Great was His goodness to us, in sending us His Word.—To His word we owe the advantages which we now enjoy. But are we the only sinners? No: all the children of Adam are sinners; and that they might be saved Jesus Christ came into the world; but the greater part of them still remain ignorant of this good news. Shall we not then, be diligent that they also may know? O yes, we will exert ourselves. God, in his great mercy, hath shown us all these good things that we now behold, but we shall see greater things than these. If God had not thought well toward us, He would not have shown us all these things."

Another speaker thus touched on this point—

"Our ancestors are dead. They knew not the good Word, nor the good customs of these days. Through the goodness of God it is, that we know these good things, and it will not do for us to sit still. Solomon had work to do in his day; he built the house of Jehovah, at Jerusalem. My friends, God has also given work into our hands, that his house may be erected, that the heathen may enter in. Remember the words of Isaiah, spoken from at a former May meeting, *Enlarge the place of thy tent*, &c.—Let that *place* be enlarged, let those *curtains* be stretched out, and it will be well."

At RAIATEA, the same views and feelings prevailed. The King said—

"We are assembled to endeavour to promulgate the Word of God. Let us be one in the cause of God. His word has reached this land; let it also spread to every dark land; and let us continue subscribing, that Missionaries may go with the Word of God. Let this land and Taha be one bundle, and let us be bound with the cord of love. Let us be active, and God will give us Satan to tread him under our feet; and, through Christ, we shall safely reach heaven. He will guide us there. We have but one King now, Jesus; but one property, the Word of God; and when a King forsakes it, he will become a mean man."

A Chief then rose—

"Friends and beloved Brethren, listen to my little speech. I am very ill, and cannot say much, but this is my little speech. Those who are wise in heart, who know Jesus Christ, seek us, as a brand in the fire; they seek plans, in their love to God: they pray also that the servants of God may be sent into every land. If God will peradventure make the seeds stick like burrs, then men will soon worship him. These designs are the fruit God's servants produce.—We are the Gentiles—ours is the land of devils; but God's servants from love seek us, and the Word of God flows plentifully like water.—Give me the activity which you possessed when you were Gentiles, BUT NOT YOUR GENTILE WORSHIP. Regard not other lands in their illness; but be active, and continue so; and may all shortly know the Father, Son, and Holy Spirit!"

The idols of Rurutu were exhibited at one of these meetings: in allusion to these, one of the Speakers said—

"The gods made with hands shall perish: there they are—tied with cords! Yes, and their names are changed. Formerly they were called 'Te mau Attua,' (i. e. the gods;) now they are called 'Te mau Varua iino,' (i. e. the evil spirits.) Their glory, look! it is bird's feathers, soon rotten; but our God is the same forever. All the false Gods shall perish: all our evil customs arose from these false Gods."

The duty of sending forth the Gospel to other nations, was thus enforced on the authority of Scripture, in the meeting at HUAHEINE.—The King said—

"We are again met to seek for strength from above, that our hands may never fail in doing this good work. We did not spare formerly, in that season when all was Satan's, neither let us spare now. What is your desire, Friends—that this Word should be known in all lands, and that all men may be saved? That is right: then so let us seek; and also pray, while we collect property for sending forth the Word of God.—The property which has already been collected what are your thoughts about that? Shall we put it on the ship, which is near, and so let it be conveyed to the great Society in London? If you think so, hold up your hands, [and all immediately held up their hands.] *This Gospel of the Kingdom, shall be preached in all the world, for a witness unto all nations; and then shall the end come.* It was our Lord, Friends, who so spake, while He dwelt in the world; and behold the accomplishment of it! Here is the Word of the Reign, the reign of the Messiah; and Jesus says, it shall be proclaimed in all lands that all may know. So be it, Friends! it is the desire of every one of us. Amen.

In reference to the success of the Gospel around them, another speaker said—

"I never spoke on any former occasion: but now my heart is quite full, and I cannot refrain. I think the little word in the gospel by John, is suitable to this season—*Lift up your eyes and look on the fields, for they are white already to harvest:* John iv. 35. Rurutu, Tubuai, Rimatara, and all the islands in that direction, are white: they have embraced the Gospel, and are upon the point of being gathered into the Church of God."

CHEROKEE MISSION.—HAWEIS.

Extract of a letter from Mr. Evarts.

Situation of the School.—"The place selected by Mr. Elsworth for a missionary station is now called *Haweis*. It is about a mile north of the Coosa river, and not many miles east of the chartered limits of Alabama. The place was a perfect wilderness last year, when Mr. Elsworth began his improvements. Now, there are convenient log buildings, for a school-house, kitchen, storehouse &c. In the erection of these, the people afforded some assistance, as they had previously engaged to do. A clearing of two acres is inclosed for a garden and corn-field, and a beautiful spring, at a convenient distance, furnishes an abundance of pure water at all seasons."

"At the usual hour for public worship the people assembled in the school-house. As there was no ordained missionary present, Mr. Elsworth read a short narrative, designed to show the importance of early piety. It was interpreted by John Arch, who accompanied me hither. Various exhortations were given. Hymns were sung both in English and Cherokee, and prayers were offered in both languages. The Cherokee man who received the name of Samuel J. Mills in baptism, exhorted and prayed at considerable length. He is very fluent and has a very ardent desire for the conversion of his countrymen. The missionaries speak of him as highly exemplary in his conduct.

"The manner of the Cherokees who pray in public is humble and reverential, and at the greatest remove from any thing boisterous or ostentatious.

"They speak without hesitation, and in as low a tone, as is consistent with their being heard.

"There has been quite a serious attention to religion in this neighbourhood within a few months past, and several persons give satisfactory evidence of having experienced a change of heart.

"The people are generally desirous of religious instruction; but the want of interpreters, here and elsewhere, is a serious embarrassment."

CARMEL.

Accounts from Carmel continue to be of a favourable nature.

Lord's day, Feb. 1.—"Two men were at meeting from a distance of 35 miles. They say they have come to stay a week in this neighbourhood for the express purpose of receiving religious instruction. One of them was here some weeks ago, and staid several days. He says that his heart was then touched by what he heard, that when he went home, he told it to others; and that his brother-in-law had now come with him, that he also might hear about the Saviour.

Lord's day, March 21.—"Before we had breakfasted the people began to collect from different quarters, and at an early hour the school-house wall filled. After sermon by Mr. Butrick, 18 Cherokees, besides children, received the holy ordinance of baptism. Two of our scholars were among the number. Another was the wife of John Sanders, who was already a member of the church; and their four youngest children, who could not before be presented, were now dedicated to God in baptism. Thus, 31, including children, received the seal of the covenant. With most of the converts we have had a long acquaintance, and frequent opportunities of conversation; and have witnessed the change with joy and gratitude. In this work the grey headed sinner of 70 and the youth of 18,—the most vile and dissolute, and the comparatively moral, have been made to rejoice together in the salvation of God."

SUMMARY.

In London, the Committee of the Marine Bible Society visited, in a year, 4000 vessels, and state their belief, that not a single sailor, who enters the port of London, fails of having an opportunity of supplying himself with the word of God, through the instrumentality of their Society.

Bible Societies in Ireland.—Each county in Connaught has now its Bible Society; and many persons who live day by day upon scarcely any thing but potatoes, subscribe their penny a week for the Bible; not a few of whom are Roman Catholics.

Connecticut Baptist Education Society.—The agent acknowledges the receipt of $1,313, in subscriptions and donations during the period of two months.

The *Massachusetts Missionary Society* celebrated its anniversary in Boston on the 25th ult. A sermon was preached in the evening by the Rev. Mr. Walker, of Danvers, from Phil. iv. 7. *Not because I desire a gift; but I desire fruit that may abound to your account.*

This Society, it appears by the statements of the preacher, has existed for 25 years, and has employed 224 missionaries; it has aided in the formation of many churches, and the settlement of pastors; and has otherwise been productive of great good. The missionaries are now in the employment of the Society.—*Rel. Chron.*

American Melioration Society.—The annual Report states, that 2000 copies of "Israel's Advocate" are distributed among Auxiliary Societies and individual subscribers—that 72 new Auxiliaries were formed the past year, making the whole number 213, and that the receipts into the treasury amounted to nearly $8000.

At a meeting in Princeton, N. J. it has been resolved expedient to form a Society, in that State, Auxiliary to the American Colonization Society. The meeting was addressed by Rev. Drs. Miller, Alexander, and several others.

Mr. Frey has lately established about 20 Auxiliary Societies, in S. Carolina and Georgia for meliorating the condition of the Jews.

The New London Presbytery, have formed themselves into an education society, for the exclusive purpose of "aiding such young men in the churches, as having passed the early stages of education, are making personal exertions to prepare for the christian ministry, and, such only, as promise usefulness in this profession."—Beneficiaries failing through their own fault to enter the ministry, are required, on the call of the Board, to refund what they may have received from the funds of the society.

The General Conference, which lately sat in Baltimore, elected the Rev. Joshua Soule and the Rev. Elijah Heading, to the office of Bishop, in the Methodist Episcopal Church.

The Annual Convention of the Protestant Episcopal Church in the diocese of Connecticut, took place at Litchfield, on the 2d inst.

The African Free School, N. York, was examined, May 7. The common council attended; and in a written report of their visit, expressed their high gratification with the improvement of the pupils.

Several Church Missionaries, lately sailed from England for Africa. Those already there, have more than 30,000 children in their schools.

South Western Theological Seminary.—"The South Western Theological Seminary, (says a missionary,) which is located, for the present at least, in Maryville, E. Tenn. under the care of the zealous and faithfull Rev. Isaac Anderson, is beginning to flourish. Seventeen young men, if I do not mistake, are at present members of it, in a course of preparation to preach the Gospel. A considerable addition is expected soon."

Bost. Recorder.

Theological Seminary of Virginia.—The Convention of Virginia at its late meeting held in Staunton, established a Diocesan Theological Seminary. It is to be located at Alexandria, in the District of Columbia, under the charge of two Professors, Rev. Ruel Keith, A. M. Prof. of Sacred Literature, and Rev. William H. Wilmer, D. D. Professor of Systematic Divinity and Church Polity.

Vacant Churches.—Dr. Rice, in his Inaugural Discourse as professor of Christian Theology in the Theological Seminary of Virginia, observes that there are six hundred congregations among the Presbyterians, destitute of a settled ministry. As 20 or 30 new congregations are annually organized, and 15 or 20 ministers die every year, there is, said he, a demand for 40 or 50 ministers every year, above that which is now urgently made for the supply of existing vacancies.—*Christian Watchman.*

Good example.—The sub-contractors on the Chesapeak and Delaware Canal, advertise for 400 labourers not addicted to intemperance or profaneness. It seems that about 600 have already been employed.

A German paper says "The Pope has made an additional grant of 23,000 dollars anually *de propagunda fide*, for the special purpose of encouraging the progress of the Catholic Religion in the United States of America."

Proposals are issued for publishing in Baltimore a religious newspaper, to be denominated "the Baltimore Religious Advocate."

Germany.—The total population of the German confederation may be divided into nearly 17,000,000 of Catholics, 13,000,000 of Protestants, and 200,000 Jews. These are scattered over a superfices of 11,870 demi-square miles of Germany. The federal army in time of peace is fixed at 301,780 men, and in time of war at 452,670.—*Rel. Chron.*

More than £2,000 were last year contributed by various religious denominations in England and Scotland, to the mission funds of the United Brethren, without which, the exertions of the latter, it appears, must have become paralyzed by the accumulation of a heavy debt.

Rec'd for the U. F. M. Society, one box clothing. Cash $7,25 from the Presbyterian Society in Westmoreland, by Rev. Mr. Eells.

B. W. THOMAS, AGENT.

Utica, June 12, 1824.

POLITICAL.

FOREIGN.

The last advices from France contain very little news—'none,' say the Boston papers 'that would be interesting to our readers.' The French papers up to May 10th, are almost exclusively occupied with the debates of the Legislative chambers.

The interest on the National Debt of France is estimated at four and a half millions—on the Debt of England at thirty millions.

There is no news of importance from England. Affairs, it seems are not yet adjusted between England and Algiers, and it is by no means certain that war will not eventually take place.

Advices from Liverpool mention that letters from Spain had been received as late as the 26th March. A levy of 56,000 men was talked of, part of whom were to be employed in re-conquering South America. Money was wanting, and an application for funds was proposed to be made to the Phillippine Company which has money in its coffers.

The Discovery ships Hecla and Fury, had left England. The Griper was soon to follow to take out a land expedition on a voyage of discovery.

Lord Byron had, by the last accounts, recovered from sickness—had been made a Grecian Senator, and had a division of the Greek army under his command. The officers under him were English, French and Spanish; and his ample fortune had been devoted to the cause.

Some portions of South America are subject it seems, to frequent changes: but on the whole, the progress of liberty appears to be advancing.

The Congress of Peru has confirmed the treaty of alliance between Peru and Columbia.

Chili.—Since the election of Gen. Freire to be the Supreme Director of this State, the Congress has been diligently employed in establishing a regular form of government, and correcting various abuses.

A letter from Lima, dated the 25th February, mentions that the regiments "Rio de la Plate," and the "No. 11," which had crossed the Andes with San Martin, not having received any pay since they came into Peru, had become mutinous. They were the only regular troops in Lima. The government instead of satisfying the mutineers as far as it was able, sent them to Callao to garrison the Castles of Callao, putting into their hands the means of enforcing their demands at the cannon's mouth, which opportunity they improved, and being directed by a Spanish officer, declared in favour of the King.

Slave Trade.—This disgraceful traffic is still continued, notwithstanding the exertions to suppress it. We learn that a vessel arrived at Matanzas in the last week of April, from Africa, with 140 slaves on board.—*Balt. Fed. Gaz.*

DOMESTIC.

By the last accounts from Washington, the Committee to whom was referred the examination of testimony relative to the affair between Mr. Crawford and Mr. Edwards were in session: but it was expected that they would soon be prepared to make their report.

We had hoped that the project of removing the Cherokees from Georgia, had been finally abandoned; but the Governor of Georgia, it seems, has forwarded his remonstrance in behalf of the people of that state against the principles and conduct of the National Goverament in relation to this subject. The truth is, that the Cherokees hold a large tract of valuable land. This is sufficient argument for the Georgians. The whole tenor of their language to the General Government has been disrespectful, and dictatorial in the extreme. Even for efforts towards *civilizing* these Indians, it seems the government are to be blamed, since those efforts teach the Cherokees the worth of their possessions!—A suggestion unparalelled, except in the proceedings of our late Legislature whose opposition against the restoration of the Seneca Mission, we are not displeased to see, excites universal indignation.

The new Seminary at Emmittsburgh, Maryland, was destroyed by fire on the 7th inst.—Supposed by design.

The corner stone of an edifice for the use of the Deaf and Dumb, was laid in Philadelphia on Tuesday afternoon by Bishop White.

Tallahasse, the new capital of Floridas is situated about 15 miles N. E. of Fort Marks, at the site of the old Spanish town of St. Louis, in North lat. 31 degrees 15 minutes. The soil is adapted to cotton.—*N. Y. Ad.*

A bill was passed by the legislature of this state the last session it seems, making it the duty of the superintendents of the State Prisons, to furnish all those confined in solitary cells, with bibles. This is a noble act—worthy of extensive imitation: We presume, however, that there were no Indians in Prison at the time; for had there been, we should have looked for a special correspondent exception in favour of paganism.

A Board of U. S. Surgeons is to sit at Philadelphia, the 14th instant, for the examination of candidates for surgeons or surgeons' mates. It coasists of Drs. Cutbush, Marshall, Burton, Harris, and Washington.

DEATHS OF CLERGYMEN.

By a note appended to the narrative of the General Assembly of the Presbyterian Church, found in the preceding columns, it appears that the following clergymen have died within their boundaries, during the past year.

Rev. Joel Bradley, of the Presbytery of Onondaga. Rev. Henry Chapman, of the Presbytery of Otsego. Rev. James N. Austin, of the Presbytery of Albany. Rev. John R. Coe, and Edward Rossiter, of the Presbytery of Troy. Rev. Amasa Loomis, of the Presbytery of Grand River. Rev. John M'Knight, D. D. of the Presbytery of Carlisle. Rev. Joseph B. Lapsley, of the Presbytery of Muhlenburg.—Rev. Prescott B. Smith, of the Presbytery of Lancaster. Rev. Samuel Prince Robbins, and Rev. William Boies, of the Presbytery of Athens. Rev. Joseph S. Hughs, of the Presbytery of Columbus. Rev. Dr. Thomas Reid, of the Presbytery of New-Castle. Rev. Dr. Benjamin R. Montgomery, of the Presbytery of Harmony. Rev. George Lukey, of the Presbytery of New-Castle.

POETRY & MUSIC.

"Kindled only at the skies."

A selection from the following hymn of Milman's, was lately sung by the Jerusalem Missionaries over the grave of the lamented Parsons.

THE BURIAL PLACE OF THE CHRISTIANS.

Brother thou art gone before us, and thy saintly soul is flown
Where tears are wiped from every eye, and sorrow is unknown;
From the burden of the flesh, and from care and fear released,
Where the wicked cease from troubling, and the weary are at rest.

The toilsome way thou'st travelled o'er, and borne the heavy load,
But Christ hath taught thy languid feet to reach his blest abode,
Thou'rt sleeping now like Lazarus upon his father's breast,
Where the wicked cease from troubling, and the weary are at rest.

Sin can never taint thee now, nor doubt thy faith assail,
Nor thy meek trust in Jesus Christ and the Holy Spirit fail.
And there thou'rt sure to meet the good. whom on earth thou lovedst best,
Where the wicked cease from troubling, and the weary are at rest.

"Earth to earth," and "dust to dust," the solemn priest hath said,
So we lay the turf above thee now, and we seal thy narrow bed:
But thy spirit, brother, soars away among the faithful blest,
Where the wicked cease from troubling, and the weary are at rest.

And when the Lord shall summon us, whom thou hast left behind,
May we untainted by the world, as sure a welcome find;
May each like thee, depart in peace, to be a glorious guest,
Where the wicked cease from troubling, and the weary are at rest.

CHURCH MUSIC.

ARTICULATION.

The chief reason why articulation is so much neglected among our vocalists is, that its real nature has been generally misunderstood.—Such few and simple rules as the following, however, when seconded with appropriate oral examples and drilling exercises, will doubtless suffice for acquiring it.

1st. Since words may be divided into syllables, syllables into letters and letters into vowels and consonants, &c., let the earliest exercises in forming the voice, be confined to protracted vowels, and let these be carefully modified in such a manner as to resemble as nearly as their nature will admit of, the syllable *awe* spoken broadly and deeply in the throat.

2d. When the sound of the vowels is acquired, let the latter be united with some of the simplest consonants and formed into syllables; remembering to articulate the consonants with much greater force than in speaking, and to proportion the strength of these articulations to the distance of the auditor, or otherwise to the difficulty of being heard.

3d. Proceed from the vowels to the dipthongs, and from the simplest consonants to those that are more difficult of utterance, following the received rules of orthography, with the only deviations above specified.

4th. From syllables, proceed to words as they occur in phrases and simple sentences, observing to separate the words from each other by slight momentary pauses.

5th. In every stage of the process, let the instructer or prompter place himself at different distantces from the pupil, and point out the defects of manner at the moment of their occurrence, and prescribe the appropriate remedy.

6th. Let the above exercises be *repeated at proper intervals*, and persevered in, throughout the whole course of instruction; and what at first appears difficult, or laborious, or harsh, or unnatural, will in time become easy, agreeable and familiar.

In proposing the above rules, we do not pretend to have offered any thing which is in reality new—on the contrary, such rules as these form the very essence of that instruction, which has long been considered by *well informed* musicians, as indispensible to success. Why then is the application of such rules neglected?

COMMUNICATIONS.

For the Western Recorder.

PULPIT ELOQUENCE.

Whatever concerns the eternal welfare of mankind, has a strong claim upon our attention. In this view, what an interesting, what a sublime object of contemplation is the pulpit, a name, which we should ever pronounce, "filled with solemn awe"! Vast in its influence, connected in associations with the most elevated sentiments, and the tenderest sympathies of the heart, what an interest does it bespeak in our feelings, while it demands our serious and most earnest regard!

The reverence and intense interest, which the subject is adapted to excite, should not, however, prevent us from a careful consideration of it, in those particulars which most nearly affect us. I am aware, that the very term, Pulpit Eloquence, is sufficient to excite in the minds of some, who lack neither judgment nor feeling, mistrust and dislike, if not aversion and disgust. It is immediately associated with the tinsel glare, the unmeaning declamation, "the attitude, the start theatric" of some mis-called Pulpit Orator, who makes a multitude of words, a cover for paucity of ideas, and who, while he soothes and gratifies the ear, keeps far aloof from the recesses of the heart.

Such I leave to the unmingled reprobation of their opponents; nor would I bespeak the least indulgence for what I esteem the most faulty and least efficacious kind of that speaking, whose object is, to reach the conscience, and mend the heart. They may commend themselves, display their parts, amuse the thoughtless and dissipated, and enjoy the praises of the courteous and polite: but the force of such preaching "can no farther go;" it is speedily forgotten, and passing away, "leaves not a trace behind."

But let us not mistake nor condemn Pulpit Eloquence, because some have given the name to that, which no more resembles it, than darkness resembles light. A slight attention to the subject, will suffice to place it in its true colours, and enable us to estimate its interesting nature and vast importance.

The primary object of Pulpit-Oratory, is persuasion. We repair to church rather to be influenced than to be taught. We need less to be instructed than reminded, and less to be reminded than persuaded. It is the object of the preacher to gain the victory, not so much over our understanding as over our heart, not so much over our reason as over our passions. Having had line upon line, and precept upon precept, being familiar from infancy with the great truths of revelation, imbibing with our mother's milk its dictates and principles, we may, indeed, hear them anew, and see them placed in different and more striking lights; but it must be the great object to enforce what we already know, to make us feel what we already believe.

If this be the great aim of the preacher, is he not bound to take the readiest and most direct means of gaining access to the heart, and thro' divine aid, exercising that holy and commanding influence, which his character allows, and his office demands? Having to move others, shall he be himself unmoved? Shall he address man as a rational creature merely, and not also as a feeling one? Shall he suffer the imagination and passions to be enticed from without and within by every allurement, to be assailed by every force, and shall he go to the intellect alone for armour to withstand them? Shall his soul be conversant with all that is sublime, all that is attractive and all that is terrible in heaven, earth and hell, and he neither receive, nor communicate any impressions of the awful and affecting? Let us beware of receiving or advancing such opinions; let us treat man as he is, a being compounded of intellect and passion, of thoughts and feelings. And let us remember that he is more governed by the impulse of the one, than by the decision of the other; and, that after the understanding is once informed, it is easily reminded, but that the workings of passion are various, and the feelings ever liable to new and fluctuating impulses.

It is to be hoped that men, who bear the name of christian minister, will not despise or neglect the advantage which is to be derived from a view of man, which exhibits him in his proper character, requiring to be won thro' the medium of the affections, and strengthened in the combat with his spiritual and carnal foes with weapons, similar in kind to those, by which he is assailed, though of a far different temper.

Let it not here be said, that I leave out of view the operations of the Spirit of God, "who worketh in us both to will and to do." Let those rather, who make the objection, show, that he is accustomed to operate without means—that preaching is not one of the appointed means—and that the efficacy of preaching does not in some degree, depend on its powerful appeals to the heart and the affections.

But should further proof be required on a subject apparently so clear and indisputable, I would point the inquirer to the sacred volume. What is the language of Him, who "spake as never man spake?" Even his instructions he delivers in *parables*, of the figures of rhetoric the most highly wrought, and farthest removed from common direct language. Does he bid us turn from sinful, corrupt practices? It is the instruments, the eye, the hand, that is to be plucked out or cut off. Does he threaten the wicked with deserved punishment? "The worm that dieth not, the fire that is not quenched," express their torments. In *word* as well as in deed, he gives life to the dead: "O Jerusalem, Jerusalem,! thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not. What is more figurative or rhetorical.

Is the Saviour an example too high for the servants of the cross? let them go to the prophets and apostles, imitate their fervour, catch the warmth that breathes, and glows, and burns on their sacred pages. They, too, animate the sleeping dust; they set before us the lake of fire—the past and future become present beneath their glowing pencil. Hope and fear, desire and consternation alternately possess us, while we turn a listening ear to their promises of bliss and denunciations of wo. Of all books, the Bible is the most figurative and poetical—clothes its instructions and admonitions in the strongest language, and, separate from the nature of its subjects, is the most adapted to awaken the emotions, and "stir the flood" of passion. Let those too, who would produce from the pulpit the greatest and most beneficial effect, address us sometimes thro' our sympathies, and strive to turn "the genial current of the soul" into the channel of faith, love and obedience. C.

For the Western Recorder.

"GOOD DEVISED."

Mr. Editor.—Among the various plans which have of late been devised for doing good, those that relate to the distribution of tracts are not the least important: but, perhaps, the *best method* of distribution has not yet been generally adopted. A few days since, an aged minister in this county, (Monroe) stated to me a plan which had recently been devised by him, and which was then going into successful operation in his neighbourhood. He first went to the district school, and proposed to the children to pay to the teacher one cent each for the purchase of tracts. The proposal was accepted with eagerness, and in a short time fifty cents were collected, which procured for the school a library of tracts consisting of five hundred pages. Each scholar then took a tract, to be read and returned within a given term, which occurs twice a week, so that during the summer term of the school, fifty tracts may be read by every family in the district.

On hearing this statement, the thought immediately occurred to me that tracts might in this way, with perfect ease, be sent into almost every family in the state. Every child can procure a cent once or twice in a year for this object; and if told that by paying this trifle into the treasury he may have the privilege of reading thirty, forty, or fifty tracts, he will need no further excitement. If this method is pursued, tracts will not be laid aside in the families where they are first read, as they have often been when gratuitously bestowed; but they will be kept in use until they are worn out. Children, by procuring tracts in this way, will set a higher value upon them than they would if they were otherwise distributed; and being mutually engaged in reading and conversing about their contents, the tracts will be likely to be understood and appreciated. If this plan is adopted, it will ensure a far greater revenue for the printing of tracts than can be obtained by any method that has yet been pursued. Let there be in every county a depository, well supplied with tracts to be sold at cost. Let the ministers of the gospel in every town, or some other suitable persons, be requested to visit the schools, propose and explain the object, receive the collections that may be made and procure the tracts: and if only fifty cents annually are procured in each school district, which may easily be done, there will be at least five times as many tracts circulated as might be expected on any plan that has heretofore been generally adopted; and each tract will find at least five, if not ten times the usual number of readers.

D.

Our correspondent adds, that this plan if generally adopted, would supercede the necessity of forming Auxiliary Societies: but in this particular, we must take the liberty of dissenting from his opinion. The formation of auxiliaries is perhaps the only means which at the present day, can secure the continuance of extensive co-operation.

SCRIPTURAL ILLUSTRATIONS FROM MODERN TRAVELLERS.

1 Sam. iv. 13. *And when he came, lo Eli sat upon a seat by the way side, watching.*—This station was chosen by Eli as best adapted to his circumstances; but it might also be in conformity to a prevailing custom, such situations being open and public.—Thus we find a similar place used for the administration of justice. "I drank the usual cup of coffee, and, having taken my leave with as little ceremony as was shown me, I set off for the pacha's palace, where his delegate transacts business. He was seated outside the gate on a fallen stone, and was engaged in judging, and ultimately sentencing, an Arab peasant, a very old man, for wounding a tame pigeon."—*Diary of a tour through Southern India, Egypt, and Palestine, by a field officer of cavalry*, p. 150.

1 Sam. xvii. 40. *And he took his staff in his hand, and chose him five smooth stones out of the brook.* "The chapel belonging to the convent is built over that part of the house where John Baptist is said to have been born; and the village itself stands on the mountain occupied by the Israelites when the Philistines from the neighbouring mountain to the westward defied the armies of the living God. The brook between them is that of Elah, whence David chose the five smooth stones, with one of which he slew Goliah. It is remarkable that many smooth stones are to be found in the brook to this day, brought probably from a distance by the winter flood, though those we observed spread over the surrounding mountains are entirely of a different quality."—*Ibid.*

2 Kings, xx. 20. *He made a pool, and a conduit, and brought water into the city.*—"In the dry season, the only water with which Jerusalem is supplied, excepting what is procured from its reservoirs for rain, comes from these cisterns, and is conducted there by an aqueduct, also attributed to Solomon, which has one remarkable peculiarity, namely, that whereas the Romans, and other nations of antiquity were ignorant of that great principle of hydraulics, the natural tendency of water to rise to its level—as appears from the useless though enormous expense attending the construction of their aqueducts, so as to carry water from hill to hill, by arches built on arches—this conduit is never raised on arches at all, but continues generally either subterraneous, or even with the ground, and in several parts of its course decidedly ascends the hills."—*Ibid.* p. 313.

John, vi. 10. *And Jesus said, make the men sit down; now there was much grass in the place.*—"Our route continued to lead us through a country generally mountainous, and when we were within five miles of Tiberias, we visited the spot where our Saviour is said to have delivered his sermon on the mount. There is a granite rock rising four feet above the summit of a sloping hill, against which tradition asserts that he leaned his back as he spoke. If it be true, he must have faced the north, with ancient Bethulia towering on an opposite mountain; and to the east he commanded a beautiful prospect of the Galilean sea, and the mountains which environ it. From the west and south the ground descends as far as the rock, with so gentle an inclination as to be almost a plain; and there is much grass in the place; so much so, that it is to the neighbourhood of this very spot that the modern Pachas of Acre annually send their horses to graze."—*Ibid.* p. 294.

Esther, v. 2. *So Esther drew near and touched the top of the sceptre.* "Permission to this intimated favour." By the following extract it appears that a custom in a degree analogous to this is still prevalent. A late traveller, after describing a Moorish encampment, adds: "The interval between the two horns of the half moon is occupied by the bey's horses, by two of the pacha's standards, and by eight bronze pieces of artillery, mounted upon most clumsy and unwieldly carriages; between the pacha's standards are displayed two immense banners of the prophet, constantly guarded by two sheriffs, and between the banners is fixed the staff of authority. This symbol of sovereignty is sent by the Grand Signor to the Pacha, and is considered as conveying an emanation of the supreme power of the Sublime Porte. Whenever any adventuer succeeds in overturning the government of a pacha, and usurping his power and title, the Grand Signor hastens to send him the staff of authority in order that notwithstanding his incapacity to depose him, the long established notion, that the exercise of the sovereign power can proceed only from the Porte, may remain in undisputed force.—Any malefactor, be his crime what it may, who can contrive to reach and touch this staff, is safe from punishment."—*Dr. P. de Cella's Narrative of an Expedition from Tripoli, to Egypt, in* 1818, p. 12.

Ezekiel xiii. 11. *Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower.*—To such houses as are described in the following extract, the Prophet here doubtless alludes; a heavy rain necessarily occasions their destruction. "The town of Messurata is not composed of the contiguous masses of houses, as in Europe, but consists of scattered habitations, separated by gardens, and most wretchedly constructed; for they are small dwellings, not more than ten feet high, fabricated with pebbles cemented with mud; the roof being nothing but palm leaves and straw interwoven, laid upon rafters, and daubed over with a mixture of mud. These houses fall to pieces before the rainy season is over."*Ibid.* p. 42.

FRANKLIN'S MODE OF LENDING MONEY.

I send you herewith a bill for ten louis d'ors. I do not pretend to give such a sum. I only *lend* it to you. When you shall return to your country, you cannot fail getting into some business, that will in time enable you to pay all your debts. In that case, when you meet with another honest man in similar distress, you must pay me by lending this sum to him, enjoining him to discharge the debt by a like operation, when he shall be able and shall meet with such another opportunity. I hope it may thus go through many hands before it meets with a knave to stop its progress. This is a trick of mine for doing a good deal with a little money. I am not rich enough to afford much in good works, and so am obliged to be cunning and make the most of a *little*.

A young person once mentioned to DR. FRANKLIN his surprise, that the possession of great riches should ever be attended with undue solicitude; and instanced a merchant, who, although in possession of unbounded wealth, was as busy, and much more anxious than the most assiduous clerk in his counting-house. The doctor, in reply, took an apple from the fruit-basket, and presented it to a child in the room, who could scarcely grasp it in its hand. He then gave it a second, which filled the other hand; and choosing a third, remarkable for its size and beauty, he presented that also. The child, after many inaffectual attemps to hold the three apples, dropped the last on the carpet, and burst into tears. 'See there,' said the Philosopher, 'is a *little man* with more riches than he can enjoy.'

The following epitaph, is said to have been engraved on the tomb of the philanthropic Attollus of Rheims.

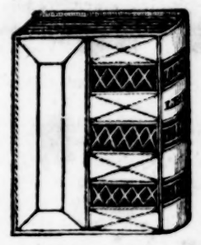
"*By his charities, he exported his fortune before him into heaven, and has gone thither to enjoy it.*"

HUMAN FOLLY.

WHAT is a day to an age? And what is an age to eternity? Why are we so careful to humour and uphold a piece of mouldering clay, a frail and mortal body, which cannot stand above an age, perhaps not above a day; and yet neglect those precious souls that shall endure forever! What is the glory of the world? A phantom, a shadow. What are worldly pleasures? They are a sum in desire, but a cypher in enjoyment. Present them to a troubled mind, and they are instantly extinguished.

BOOKS,

BLANK BOOKS,



STATIONARY.

THE subscribers have just received an extensive assortment of *BOOKS & STATIONARY*, which they intend selling on the most liberal terms for cash.

BOOKS JUST RECEIVED.

Decision, Profession not Principle, Appendix to the Musica Sacra, Chalmers' Sermons, (new) Gillie's Greece, Brodie on Joints, Dryden's Virgil, Chapman's Therapeutics, Gould's Stenography, Erskine's Evidences of Christianity, Bennett's Letters, Irving's Catechism, 4 vols. Parris' Pharmacologia, last edition, Catalogue of Minerals, found in Vermont and adjacent states, &c. by Professor Hall, Thomas Moore's Works, The Wreath, Methodist Hymns, Edwards on the Affections, Hodgson's Letters, *Armstrong's last edition of* SCOTT'S BIBLE, Milner's Church History, Bradley's Sermons, Flavel on keeping the Heart, Mrs. Savage's Memoirs, Capt. Wilson's Life, and a large variety of books for Sabbath Schools, &c. &c.

STATIONARY.

Lead Pencils, Rogers' patent Penknives, silver Pencil Cases, plated do. Walletts, Pocket Books, bone Folders, ivory do. steel jointed Dividers, brass do. Pocket Inkstands, glass fountain do. wedgewood do. glass do. stone do. Ink Powder, Maynard & Noyes' do. wafer Seals—Cartridge Paper, white Bonnet Boards, India Ink, Red Ink Powder, Crayons, chalk do. boxwood Sand Boxes, Tin do. Dutch Sealing Wax, English Wafers, American do. Pink Saucers, Reeves' Water Colours, (genuine) camel's-hair Pencils, Gunter Scales, 1 foot do. Durable Ink, Visiting Cards, Pith or Rice Paper, Morocco, Embossed and Coloured Paper, Pounce, Gold Paper, Silver do. Wafer Stamps.

PAPER.

Folio Post, Fools Cap, and Letter Paper, of various qualities and prices.

BLANK BOOKS.

Medium Ledgers, Cap. do., Deed and Mortgage Books, Journals, Day-books, Blotters, Letter-books, Cash, do. Memorandums, Registers, Alphabets, Copy-books, Dealers' do., Common Pleas do. &c. &c.; all of which will be sold at N. York prices.

PRINTING & BOOK-BINDING, done as usual. MERRELL & HASTINGS.

MEXICO ACADEMY.

THE Subscribers having been appointed a Committee to establish and superintend a School of the above description, hereby give notice that they have employed *M. W. Southworth* of Hamilton College, as principal instructor. The school was opened on the 15th of April instant, in the large and commodious brick Academy, in the town of Mexico, west of Wm. S. Fitch's store. Mr. Southworth is known to the public as a young man of talents, of literary attainments, and of unblemished moral character, and is recommended by President Davis as an approved and experienced teacher. He will instruct in the several branches of Literature usually taught in our Academies. As, in the present state of society, the importance of an education is admitted by all, the Committee deem it unnecessary to say any thing here, in favour of an institution of this character. By a faithful discharge of their duties, they flatter themselves that they shall be able to give satisfaction to the parents and guardians of all such youth as may be placed under their care.

Tuition—For Latin & Greek, $4,00 per qr.
For English studies, 3,00 per qr.

Books and Stationary will be furnished at the usual prices.

Good board may be had for $1 per week.

DAVID R. DIXON, SETH SEVERANCE,
I. ABELL, WM. WATKINS,
CHESTER HAYDEN, ELIAS BREWSTER,
WM. WILLIAMS, WM. S. FITCH,
OLIVER LEAVETT, *Committee.*

Mexico, April 26th, 1824. 0-tf.

BALLSTON SPA

Female Seminary.

MR. L. BOOTH, who has been for nine years past, the Principal of the Albany Female Academy, proposes to open a Female Boarding School at the village of Ballston Spa, on the 28th of June next. Baildings are now erecting for this object, on an eminence a little south of the village; a situation, not only very pleasant, but perfectly healthful.

COURSE OF STUDIES, &c.

Orthography, Reading, Writing, English, Grammar, Arithmetic, and Geography with the use of the globes, will be taught at $5,00 per qr.

The foregoing, in connexion with History, in the three divisions of Common or General, Biblical, and Ecclesiastical, at $6,00 per qr.

Any of the foregoing, in connexion with Blair's Lectures, (in full,) such parts of Paley's Moral Philosophy as are suited to the condition of females, Kame's Elements of Criticism, and select parts of Natural Philosophy and Astronomy, at $7.00 per qr.

The Latin Language, though not making a part of the regular course, will be taught to such as desire it, at $5,00 per qr.

The above branches will be taught by Mr. Booth, the Principal.

Drawing and Painting will be taught by a lady, who is thoroughly skilled in those arts, at $8,00 per qr.

Music will also be taught by a lady, well acquainted with the science, and skilled in the art of performing, at $10,00 per qr.

The French Language will be taught, if desired, at $9,00 per qr.

That the mind of the pupil may not be too much divided in its attention to study, it is desirable that only a few of the above named branches be pursued at the same time: and particularly, that the substantial ones be first acquired, before the attention be directed to those which are considered merely ornamental.

Reports will be sent to the parents or guardian of each pupil, giving a faithful account of her progress in study, and of her general behaviour.

Board, including the use of room, bed, bedding, &c. and candles, at - 2 00 per. week.

Washing, at - - - 37 1-2 per doz

A quarter will consist of 12 weeks.

A suitable deduction will be made to those who furnish their own room.

Twenty dollars in advance will be reqnired at the time of entrance.

In regard to qualifications, &c. Mr. Booth begs leave to refer to the following gentlemen: Hon. James Kent, late Chancellor N. Y. *New-York.*—Rev. Dr. Chester, Rev. Mr. Lacey, Rev. Mr. Ludlow, Rev. Mr, Weed, Hon. A. Spencer, late Chief Justice N. Y. Hon. John Savage, present Chief Justice N. Y. Hon. W. A. Dewer, Judge of 3d Dist. N. Y. John V. Henry, Esq. Saml. M. Hopkins, Esq. Gideon Hawley, Esq. Philip S. Parker, Esq. J. W. Yates, Esq. G. Y. Lansing, Esq. S. A. Foot, Esq. J. King Esq. A. Conklin, Esq. J. D. Hammond Esq. J. Porter, Esq. Register in Chancery, *Albany.*—Rev. Dr. Nott, President of Union College, *Schenectady*—John Knickerbacker, Jun. Esq. *Waterford.*—Hon. Samuel Young, Hon. John W. Taylor, Hon. James McCrea, Daniel James, M. D. *Ballston.*—Daniel Cady, Esq. *Johnstown.*—Hon. Morris S. Miller, *Utica.*—Hon. B. Green, Senator from the 7th Dist. *Wayne Co.*

Applications for admission may be made to L. Booth, and directed to Albany, till the last of May next; after which they must be directed to Ballston Spa.

The first term will commene on the 28th of June next.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.

(*Store No. 66, Genesee-Street.*)

EDWARD VERNON.

Utica, 20th Jan. 1824. 2—tf.

SUBSCRIPTIONS are taken at this Office for the Christian Herald and Seaman's Magazine. Utica, April 27.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office on the shortest notice.